

# The Missionary Intelligencer.

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“OTHING has happened in this war which has invalidated a single claim ever made by Christ or on behalf of Christ. Not a thing has taken place in the world which has weakened one of Christ's principles. Christ never was so necessary, never more so; never more unique and never more sufficient. It is a great thing by an infinite process of exclusion, like this war has been, gradually to rivet the attention of the world upon the *unchangeable One*, the *One* who is the same yesterday, to-day, and forever. He came not only to proclaim a message, but that there might be a message to proclaim. Thank God for the chance of the ages to go back to our colleges and into our homes and into non-Christian nations and fix attention on *the only One* that has not slipped and fallen. There he stands other than all the rest, strong among the weak, erect among the fallen, clean among the defiled, living among the dead—*Jesus Christ the Lord.*”

JOHN R. MOTT.

# Financial Exhibit.

The following is the financial report for the first eight months of the current missionary year:

	1917	1918	Gain
Contributions from Churches .....	\$2,929	\$2,888	*\$41
Contributions from Sunday Schools.....	292	356	64
Contributions from C. E. Societies.....	1,037	1,230	193
Contributions from Individuals.....	772	470	*302
Amounts .....	\$183,715.65	\$192,165.10	\$8,449.45

Comparing the receipts from different sources shows the following:

	1917	1918	Gain
Churches—General Fund .....	\$85,569.90	\$98,024.66	\$12,454.76
Special Fund .....		560.75	560.75
Sunday Schools—General Fund .....	3,291.35	5,260.59	1,969.24
Special Fund .....	110.72		*110.72
C. E. Societies—General Fund.....	7,356.26	10,474.51	3,118.25
Individuals and Million } Gen'l. Fund	27,264.90	19,784.68	*7,480.22
Dollar-Campaign F'd. } Spec. Fund.	18,229.38	8,412.10	*9,817.28
Bequests—General Fund .....	1,970.03	829.00	*1,141.03
Special Fund .....	5,000.00		*5,000.00
Miscellaneous—General Fund .....	4,298.11	11,418.81	7,120.70
Annuities .....	30,625.00	37,400.00	6,775.00

\* Loss.

Gain in General Fund receipts, \$16,041.70; loss in Special Fund Receipts, \$14,367.25; gain in Annuity Fund receipts, \$6,775.00.

Note the fine gain for the first eight months. All offerings should be forwarded immediately. The Missionary year closes September 30th. The money should be in the hands of our Treasurer before that date. Send all offerings to

FOREIGN CHRISTIAN MISSIONARY SOCIETY,  
Box 884, Cincinnati, Ohio.

"To Him that knoweth to do good and doeth it not, to Him it is Sin.

"If ye know these things, happy are ye if ye do them.

"Why call ye me Lord, Lord, and do not . . ."

All in line for great receipts during July!

Missionary education is the hope of missionary progress.

Education is missions' greatest ally; ignorance its bitterest foe.

Picture books with profuse illustrations from work on the mission fields will become increasingly popular.

The British and Foreign Bible Society has distributed eight million Bibles in seventy-two languages since the war broke out.

Blood will tell. Rev. Paul D. Moody, the second son of the famous evangelist Dwight L. Moody, is a chaplain with the overseas forces.

People are so constituted that the missionary impressions of one day do not cause the money nerve to flutter a year hence without a renewed stimulus.

Given a teacher sympathetic with missions, a well-graded course in missionary instruction, and a normal child, the result will be measured in the growth of the Kingdom.



The number of contributing churches are not keeping up as we would like to see, but it is gratifying to note that the churches that are giving are going beyond any previous record.

The summer missionary conferences combine pleasure and instruction in a delightful fashion. God can use you tremendously if you will go to one of these schools of instruction.

The missionary or missionary secretary who sells missionary books is not a book agent in an odious sense of the word, but he is a friend and benefactor of you and your community.

The wife of a Chinese official, to whom a missionary gave a Bible, said afterward that she and her husband both wanted to read it at the same time, and that it was not convenient to have only one copy.

The Annuity Plan of investment appeals to business men everywhere. In May the Foreign Society received a \$1,000 gift from a Tennessee business man. This is his third Annuity Bond. He is pleased. So are others. Try it.

At Kabyle, an African Moslem, on being told that the operation needed to save the life of his wife would cost two hundred francs, took her back home again, telling the missionary doctor that for that sum he could buy a new wife.

Another instance of the way in which war needs are binding together widely scattered portions of the world is to be found in the contribution by Sunday-schools in India of over \$8,000 for the relief of Belgian children.

Only six years ago Dr. John W. Butler rescued portions of the Bible which were being burned in the streets of Mexico City. Recently in this same city a Methodist Bible woman sold over two thousand copies of the Bible in a few weeks.

R. Ray Eldred died on the Congo September 3, 1913. Now it is proposed to erect a church in his memory in the city of Coldwater, Mich., near which place he was born. It was in Michigan he obeyed the Gospel and received his first missionary impulse.

Many people are no more stirred by the statement that thousands of heathen are



Mr. Gia and his baby boy.

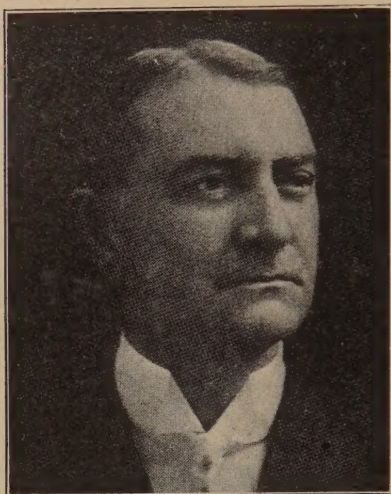
dying daily without Christ than they would be should they read in the newspapers that John Jones, of nowhere in particular, had a straw hat blown off by a summer breeze.

Combatants and members of labor battalions in the war speak seventy-two different languages, in every one of which the British and Foreign Bible Society has had versions of the Scriptures ready. More than seven million copies have been distributed, all told.

Dr. L. F. Jaggard has opened a medical office in Leon, Iowa. His heart is in the Congo, where he did such a great work. The Foreign Society cherishes the hope that he will follow his heart and give himself to the work where he is needed much more than he is needed in Iowa.

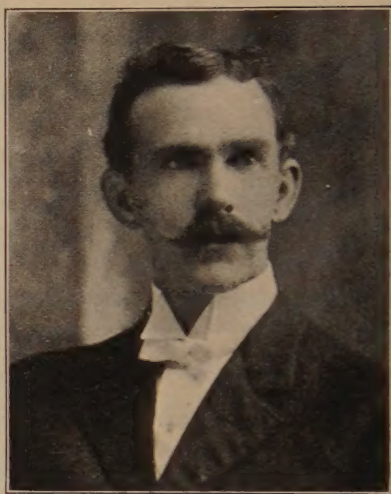
The Laymen's Missionary Movement says that the churches should give as much for causes outside themselves as they spend on themselves. It says that this is the least they should be content to do. The INTELLIGENCER has been asking churches that do that to report their names and amounts they are giving for themselves and for others. One church gives more for others than for itself. That is the New Union Church, Ky. Are there not others? If so, will they not report?





H. S. McCLINTOCK.

Pastor at Phillisburg, Pennsylvania. The church has paid \$600.00 cash for a Living Link in Manila Station.



A. N. GLOVER.

Pastor at Van Alstyne, Texas. This church becomes a Living Link, helping to support the Station at Laoag, Philippine Islands.

Giving based upon missionary knowledge will grow through the years like an ever-widening stream. Missionary knowledge can be obtained by reading books, magazines and papers, systematic instruction in Sunday schools, seeing pictures and dramatizations, hearing speeches, personal conferences, and attending missionary meetings and conferences.

In spite of war and unexampled taxes the English missionary societies are supporting well their work. The London Missionary Society has had a prosperous year. The Baptist Society reports no deficit and \$3,000 in hand. The Wesleyan Society reports an increase of more than \$45,000 on a total income of nearly one million dollars and the sweeping away of a long-standing debt.

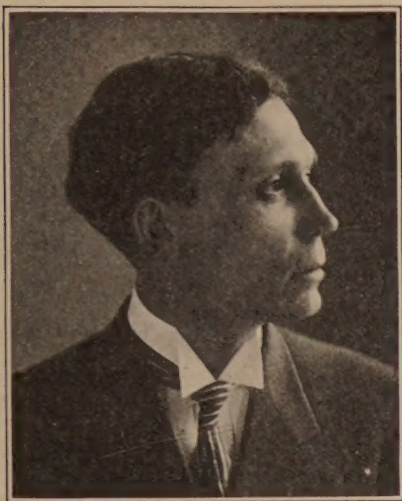
Dr. Hill M. Bell, who has served Drake University as its president for twenty-one years, has resigned. He has always been a warm and substantial friend of the Foreign Society and has trained many young women who are now rendering efficient service on the mission fields. We extend to him our congratulations upon his eminent service and wish for him a long and useful life in building up the kingdom of God.

J. W. Hagin, the efficient minister of the Madison Avenue Church, Covington, Ky., reports the progress his church is mak-

ing along missionary lines. Besides giving \$1,600 to the Emergency Fund of the Men and Millions Movement, three other gifts from members of this congregation have been made recently: one of \$500, one of \$20,000, and one of \$50,000. They do not boast, though it is a source of satisfaction to all concerned.

The Church of Latter Day Saints has, it is said, 85,663 tithe-payers; that is, men and women who gave at least one-tenth of their entire income to the church last year. Heretofore they have built temples only in Utah. This year they will finish two new and elaborate temples, one in the Hawaiian Islands and one in Alberta, Canada. Dr. E. L. Miles believes they are preparing for a successful campaign, on a vastly larger scale than ever before.

The United Sudan Mission's News Letter states that the largest regular congregation of the Church of England meets in the Uganda Cathedral, and the greatest Presbyterian church in the world is in Elat, West Africa, and has 18,000 members and adherents. The West African coast is not much farther away from New York than San Francisco, and Africa is as large as the United States, plus the whole of Europe, plus the whole of China, plus the whole of India, and there is room for a dozen Japans to be tucked away in the corners.



ROBERT N. SIMPSON,

Pastor of the growing church at Birmingham, Alabama. This church moves up into the Living Link columns of the Foreign Society.



F. H. SCOTT,

Roanoke, Virginia. The church has entered the Living Link ranks of the Foreign Society.

Mr. Oldham, editor of the *International Missionary Review*, states that it is only a church that has a passionate belief in its own principles, and is dead in earnest about their application that can hope to evangelize the world. To evangelize the world it is not enough to send out preachers, for our message must be expressed in clear, ringing deeds, whose sounds none can fail to hear and whose meaning none can misunderstand. The Christian protest against the non-Christian forces in society must be clear and sharp and more potent than it has been in the past.

The English Baptist Society has closed its one hundred and twenty-sixth year of service. Though England has been in the war nearly four years, the receipts for the year were thirty-five thousand dollars in excess of the receipts for the previous year. It is not strange that the Annual Report was presented with solemn wonder and great thankfulness to God. Thirty-six missionaries are in war service; a few have broken down in health because of the strain upon them; but in spite of these things and amid the anxiety and sorrow of the times there has been extraordinary success in many parts of the field.

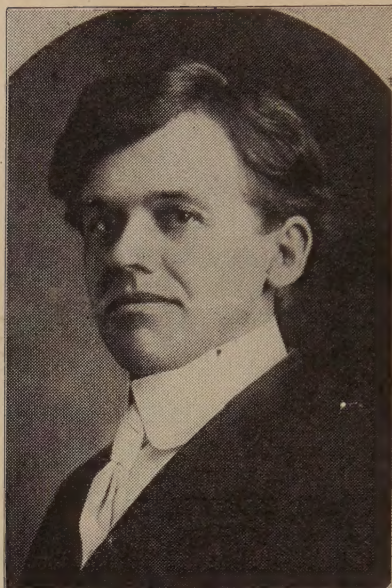
Twenty-two hundred sets of "Then and Now in Africa" have been sent out by the Joint Committee on Missionary Education, most of these being used in the Sunday-

schools. The "Little Journeys" to Africa have been greatly enjoyed by the boys and girls, testimony as to this coming from many sources. Beginning with July, the home missionary lessons will be on the theme, "Christianity and the World's Workers." Miss Hazel Lewis has prepared a manual, based on Henry A. Atkinson's book, "Men and Things," which will be used as the platform book, and there are many interesting pictures for the primary grades.

Dr. Pinson, writing in the *Missionary Voice*, said: "We have been singing 'Like a mighty army moves the church of God.' Can we sing it now? We have seen how a mighty army moves. It levies its billions of dollars and gets them. It enters our kitchens and tells us what we may eat. It builds ships, requisitions factories, builds cities over night, and takes over whole railroad systems. It demands our best. Mothers kiss their boys good-by and send them to face the cannon. Men go singing by the millions to the 'red rampart's slippery edge.' If we dare sing like that we must set an undreamed of standard of loyalty to the Prince of Peace. We have not been marching; we have been marking time."

The Methodists of the South propose to raise \$35,000,000 for Missions in the next five years. They propose to raise four mil-





J. A. CANBY,

Pastor Central Church, Lima, Ohio. This church has become a Living Link in the Foreign Society.

lions a year extra for five years. That makes twenty millions. While raising that amount they propose to raise the usual amount for missions, namely, two millions a year for five years, or ten millions. For war purposes they propose to raise a million a year in the same five years. The sum total is thirty-five millions. Please note that that is the minimum aim; there is no maximum. And that is not all. They propose to emphasize the duty and privilege of prayer and stewardship and the dedication of life, so that at the end of the five years they will be raising at least twice as much as they are raising now for missions at home and abroad. This is a campaign, and not a spurt.

Elsewhere in this issue you will find a full-page announcement of the Missionary Education Movement summer conferences. This valuable space would not be given for this purpose if these conferences were not considered of vital importance. Mr. Preacher, we urge and implore you to take advantage of this wonderful opportunity. "Pack up your troubles in the old kit-bag and smile," while paying the small expense yourself, or better still, wake up that congregation to the importance of this situation and have them help defray the ex-

penses, so that you may attend a conference and learn how to "keep the [missionary] home fires burning until the boys come home."

#### PRESIDENT SIGNS CHAPLAINS BILL.

President Wilson signed, on May 25, the bill to increase the number of chaplains in the army. The General Committee on Army and Navy Chaplains has already presented to the War Department the names of enough men to meet a large part of the quota required by the bill, but reports that the names of unusually well qualified candidates are desired in anticipation of the increasing size of the army.

#### WAR TEACHES HOW TO GIVE.

In a letter sent to Miss Gertrude Austin, at Wenatchee, Wash., a request was made that she state how the Wenatchee Endeavorers raise the money for Missions. She answered as follows:

"You have asked me a question and I shall answer it by saying that this great war has taught us how to give. In the old day socials and entertainments were given to raise money for missions, but in this new day we GO DOWN IN OUR POCKETS, as we are doing for Liberty Bonds and Red Cross, and bring out the dollars instead of the nickels and dimes, realizing that the world will only be made safe for democracy when the great Prince of Peace has been crowned King of kings and Lord of lords in the hearts of all his people."

#### DR. JOWETT'S FAREWELL MESSAGE TO AMERICA.

I return to my native land a great debtor to the American people. These last seven years have been to me a time of continual enlargement. One could not be contented with a parish or with a country; one had to seek the message that engirdled the world. I have also gained immensely by being in America during the early part of the war. I have been able to look upon the great conflict, not only through English eyes, but through American eyes, and therefore with a broader and healthier vision. The American and British peoples are now in positive and sacred alliance, and our fellowship is baptized in common sacrifice. I believe that this community of purpose and of action will be permanent, and that the two peoples are being drawn together into a fraternity which will bless the whole world.



## BEQUESTS.

In May the Foreign Society received the following bequests: Estate of Bella Sinclair, Owen Sound, Ontario, \$40; estate of James W. McCune, Holmesville, Ohio, \$134; estate of Gilbert McArthur, Stayner, Ontario, \$90. Since its organization the Society has received \$262,233.03 in bequests. This has been a great help in the work. Some of the other missionary societies receive that much every year. It is well for us to remember that what we possess is not our own. Christian people often leave their property to those who have an abundance. Certainly God does not look with favor upon such a bestowment, with the present great need of the world. Write the Foreign Society for a correct form to use in making a bequest for its work.

## OLD MAN GRUMP SOLLOQUIZES.

Well, now, honestly, I'm willing to take all the blame that's coming to me; but the truth of the matter is, I'm just a plain,

every-day sort of fellow, with not very much time for reading anything but the newspaper, and I didn't know! Never heard the preacher say much about missions except once in a while in a general way, and I remember asking him one time if our missionaries helped out any during the revolution in China, and he said not that he knew of. As for



Sunday-school, I hadn't been inside one for years, and how did I know that they didn't still repeat memory verses and say the Golden Text like parrots, and call that a lesson? Since June 2, when I walked into that Sunday-school and proceeded to make a fool of myself, I've been posting up on the subject of Foreign Missions. And I find it's as impossible to take 'em out of a real church as it is to take "salvation" out of the New Testament. Seems to me I never read the last chapter of Matthew the way it ought to be read before. Well, as I said before, I'm ashamed; but there's preachers and Sunday-school superintendents and teachers and folks that just sit in pews that ought to feel that way, too!

## REAL HEROISM.

Professor J. Du Plessis in "Thrice Through the Dark Continent" says: "I maintain that the true heroes and heroines



H. P. SHAW.

Mr. Shaw has just been elected Treasurer of the Men and Millions Movement. He has been a most efficient Campaign Secretary of the Movement for the past three years. It will be remembered that Mr. Shaw was at one time a missionary under the Foreign Society at Shanghai, China.

of our day are not the Pearys, the Scotts, and the Shackletons, who set about discovering the North Pole and the South Pole, and who either lose their lives outright in the quest or return home to honors, dignities, and wealth, but the missionaries, both men and women, who from year's end to year's end, and sometimes for long periods at a time, undertake toilsome journeys, settle on remote and isolated stations, dwell in tiny huts, with few or none of the comforts to which civilization has accustomed them, and submit to all the privations inseparable from this existence, without the least prospect of being crowned with laurels, and without even the guerdon of being accorded 'honorable mention' in the columns of the daily press. These, however, are the people to whom I take off my hat."

MISSION COURSES POPULAR AT  
EUGENE BIBLE COLLEGE.

Last fall sixty-four students enrolled in the class for Missions and Immigration in the Eugene Bible University, Eugene, Ore. Ten of this number dropped out to enter war service.

October, November, and December were





PERCY G. CROSS.

Pastor of the great church at Wichita Falls, Texas. This church re-entered the Living Link column and will support Mrs. George E. Miller at Mungeli, India.



These are the two children of C. F. McCall. As this is read, they are now on the Pacific returning to Japan after a furlough in America.

devoted to studies on Japan. January, February, and March were devoted to immigration and Home Missions, with book reviews on these subjects. During April and May, Africa was the subject. The textbooks were "Sons of Italy" and "The Lure of Africa." Mrs. Madden conducted the class until April, when Mr. Moon took it. In March the students studied the local Eugene problem, finding ten foreign nationalities in the little town of twelve thousand people. Mrs. Madden has been asked to take the class for the ensuing school year. Three lantern lectures were given in this course.

#### OVERCOMING EVIL WITH GOOD.

The following statement has been received from P. A. Davey, of Tokyo, Japan: "Brother Wada, our worker at Hachioji, a city not very favorable to Christianity, got a favorable notice in the Hachioji daily paper recently. A thief entered our preaching place there in the dark, and Mr. Wada got after him. The thief ran away, but Mr. Wada caught him and took him back to the house, which is also his home. The thief attempted to injure Mr. Wada by stabbing at his neck with a long nail. He actually succeeded in causing a slight wound. Mr. Wada was kind to the thief. He took him into his study and served him with tea and cakes. He asked him to tell him why he had attempted to steal. He

found out that the man was a factory worker from Tokyo, who had come to visit friends in Hachioji and had not been able to find them, and, being without money, had attempted to steal in order to get back to Tokyo. Brother Wada prayed for him and gave him some good teaching, and the man broke down in tears. He became the guest of Wada San for the night, and this kind preacher took him to the train in the morning, bought his ticket, and sent him on his way rejoicing. He afterward received a letter of thanks from the would-have-been thief. The daily paper expressed admiration for Brother Wada."

#### A JEWISH CONVERT.

There is always great rejoicing when Christianity wins a new convert in any of the foreign missionary fields. There is perhaps equally great rejoicing when a convert is made from Judaism. For a Jew to become a Christian is a great thing, and for Christianity to take over a convert from Judaism and incorporate this convert into its own life is a great thing. The Jewish convert, of course, receives much from Christianity; on the other hand, the Jewish convert makes his contribution to Christianity. So it is with this new Jewish convert. His name is Mr. Tithe. He has made the confession, repented, and been baptized, and presents himself for membership into every Christian church



around the world. It only remains for the pastor, the elders, and the whole congregation to stand up and extend to him the right hand of Christian fellowship, and he will then be a member in good standing. Of course, as soon as he is received he will be elected as a member of the church board and put upon the finance committee. And he will suggest that since under Judaism he was giving ten per cent or more for the support of that religion, he could not think for a moment of reducing his contribution to the work of Christianity, and he will suggest that all the other members of the church board and congregation do the same. Welcome to our ranks, convert from Judaism! *We have been waiting for you for a hundred years.*

### I WANT YOU.

Ida May Scudder, of the famous missionary Scudder family, had definitely decided to be altogether different from the rest of the family. She was happy in her school and college life in America and saw no reason why she should give up the pleasures and comforts enjoyed by all her associates and bury herself in a heathen land, taking upon herself the hardships and heartaches of a missionary's life. It was in her last year in college that a message came to her of the illness of her mother in India, and she hastened to make preparations to go to her, but with no intention of remaining longer than necessary.

One evening, as she was sitting on the veranda of the bungalow, a high-caste Hindu came toward her, evidently in great distress. "O Ma Sahib," he said as he came near, "come quickly with me to see my wife. Our medicine man has done her no good. Someone has told us that the English doctor can work miracles. Please, oh, please, come at once."

Miss Scudder explained to the man that she was not a doctor and could not help his wife, but that her father who was the missionary doctor would soon return and she would send him on at once.

"Oh," said he man, "but that will not do at all. We could not allow a foreign man to enter the presence of our women. *I want you!*"

She had to send the man away; but while she sat upon the veranda thinking with sorrow of her inability to help, another man came with the same request, and then another, always with the plea, "*I want you.*" The words kept ringing in her ears and burning on her heart until finally

she could resist no longer, but gave herself to Christ to use where and how he chose. So upon her return to America she began at once a course in medicine, and upon its completion returned to India, to the secluded women and child-wives, ready with skillful hands and loving heart to respond to their "*I want you.*"

Probably not one of the young women graduates of the year just closed will hear from the veranda of a bungalow in India the call to service, but it is still true that there are places in all the mission fields where only women can serve.

### LIVING-LINK NEWS.

Seventeen churches have already paid \$600 or more during the present missionary year.

There have been twenty-eight new Living-links enrolled since the Kansas City convention. Of these, eight have been individual Living-links.

A number of the older and better established churches are supporting a unit in some mission station instead of a missionary, thus releasing the missionaries for the newer churches and individuals. The station support, where all phases of the work are reported, is growing in favor.

There are a number of churches still planning to become Living-links before the close of the present missionary year. These will be welcomed among the ranks of the larger givers, and they will greatly assist the Society in this most critical year in the history of Foreign Missions.

Many of the Living-links are making up the extra amount which the Society loses on account of exchange. Three months ago the extra amount necessary was \$216.32. At the rate of exchange for the last three months the amount will be \$350.

Some of the churches prefer no assignment as a Living-link, allowing their offering to go into the General Fund. They want fellowship in all departments of the work.

Remember that nine months of the missionary year are now past. The year closes September 30. Every Living-link church is urged to begin plans now to get the full amount in before the books close. It would be better to pay the amounts early than to make a grand rush the last week in September. The mails are sometimes clogged and the amounts might not reach the office in time to be credited on this year's receipts.

## A Page of Poems.

In some appointed way, how, when, or where  
 I do not know, my spirit forth will fare;  
 And those who o'er my lifeless form shall bend,  
 The kin of blood, the neighbor, and the friend,  
 Will not so much make mention of my looks,  
 My wealth, my wisdom, bric-a-brac and books;  
 But, was I kind, had I a tender heart  
 That gave, for love's sake, more than the tenth part?  
 Was I such partner of another's care  
 As friends and kin and neighbors ill could spare?  
 Better than granite shaft reared over me,  
 That mourning tears should my memorial be;  
 And for reminder, better than my grave,  
 The thought of some good deed I freely gave.  
 Best, without shining in a far-starred fame,  
 To be a sweet, familiar household name."

### WEARY AND HEAVY LADEN.

HARRY TRUMBULL SUTTON.

"Weary and heavy laden, come."  
 How these words suggest the sum  
 Of toil and pain that men still feel  
 Upon their backs like bars of steel!

"Laden" and more. The soul is bent;  
 Shrunk and aged, the man is sent,  
 With burden big, the more to bear  
 As burdens were his only share.

"Come!" is our Savior's call. Love calls;  
 Greed, a monster system, falls.  
 O love of Christ! that love proclaim;  
 For rest and rescue's in that name.

Carry, ye messengers of truth,  
 Carry his love, its law, its ruth;  
 As ye in full proclaim his ways,  
 The "weary" stand, in songs of praise.

### OVER HERE!

We have sent some men and women  
 Over there;  
 Sent them with our prayers and tears,  
 With our promise that the years  
 Would not find us in arrears  
 Over here!

Now we have some men and women  
 Over here  
 Who are languidly depending  
 On the other fellow sending  
 What those folks should now be spending  
 Over there!

Are you numbered with the slackers  
 Over here?  
 Will you let it be your fault  
 That our splendid work should halt  
 While your money lies in vault  
 Over here?

Every missionary toiling  
 Over there  
 Is a substitute for you—  
 Don't withhold his honest due,  
 Get a little broader view  
 Over here!

—Miss Clara Alden Pettengill in *Men and Missions*.

### KING OVER ALL.

MARY STARK.

Break forth into song! Break forth into song,  
 O people redeemed of the Lord!  
 Awake, every heart! Awake, every voice,  
 And strike a triumphant chord;  
 Death is banished, gloom has vanished,  
 And nature in gladness may sing;  
 Bringing their graces to all the waste places,  
 Streams in the desert shall spring.

Jesus is risen! Jesus is risen,  
 And reigneth as King over all;  
 Rulers adore him, bowing before him,  
 And strangers upon his name call.  
 Truth is unfolding, justice upholding,  
 For righteousness broadcast is sown;  
 Peace he bringeth, joy upspringeth  
 Wherever his name is known.

Arise and shine! Arise and shine,  
 O Zion, thou city of God!  
 Resplendent in glory, tell out the story  
 Of him who on earth once trod;  
 Jesus, the lowly, exalted and holy—  
 Before him the nations must fall;  
 Messiah we name him, Lord we proclaim him  
 Whom God now hath raised over all.



# EDITORIAL.

## The Contribution of the Foreign Society to the War.

Directly and indirectly the Foreign Society has made a considerable contribution in men to the great war. Dr. Kline, of Vigan, P. I., is now in the medical corps at Camp Dodge. Dr. Boutwell, who was to have sailed for China last September, is now in the United States Army. Rodney L. McQuary, assistant secretary of the Society, is a chaplain in the army, with the rank of first lieutenant. R. A. Doan, laymen's secretary, is serving as general secretary of the Y. M. C. A. at Ft. Thomas, Ky. One of the sons of M. B. Madden, of Japan, is now "somewhere in France." Donald Drummond, son of Dr. C. C. Drummond, of India, is with the United States Army "somewhere in France." Dan Hagin, son of F. E. Hagin, has the distinction of being the tallest man in the United States Navy—six feet, seven and a half inches. Dr. Williams, who was under appointment to go to the foreign field in September, 1919, has enlisted in the medical corps of the army. Justin N. Green, pastor of the church at Evanston, Cincinnati, Ohio, and for many years recording secretary of the Society, has resigned and is acting as religious work director of the Army Y. M. C. A. at Ft. Thomas, Ky. David Teachout, a young business man of Cleveland, but a member of the Executive Committee of the Foreign Society, is general secretary of the Army Y. M. C. A. at Camp Sherman, Chillicothe, Ohio. Mr. J. B. Earnest, assistant secretary of the Society, has made application for chaplaincy in the army. A. E. Cory, secretary of the Society and of the Men and Millions Movement, will spend three



R. A. DOAN.

Mr. Doan spends two days a week in the office of the Foreign Society and the rest of the time at Fort Thomas.

months under the auspices of the Y. M. C. A. in France and Italy.

A large number of missionary candidates who would be ready for the fields on finishing their training are now with the colors. Among them, Serle Bates, of Hiram, is in Y. M. C. A. army service in Mesopotamia; John Roberts and W. B. Roosa, of

Yale and Chicago, are with the British Army Y. M. C. A. in India; Arthur Bateman, of Eureka and Yale, is first lieutenant in the army.

IN ACTIVE SERVICE WITH THE  
AMERICAN EXPEDITION-  
ARY FORCE.

SOMEWHERE IN FRANCE,  
MONDAY, May 6, 1918.

DEAR BROTHER McLEAN:

I have thought of you many times since we met at Battle Creek, and of

our short visits. I am now as above, and very happy in the branch I am in—the Gas and Flame. I am a private in Co. “C,” but, true to my family, I am not minus the ambition of the Drummonds. Am very busy in my work, and so only drop this card. Am under fine officers and as well as conditions permit and happy as usual. My best wishes to Bert Wilson and Mr. Corey. Yours very truly,

DON L. DRUMMOND.

## Giving Until It Hurts Not a Safe Practice.

Somebody, some time started the unscriptural suggestion to “give until it hurts.” This never was, and is not now, a safe practice for Christian stewardship. It hurts some people to give at all; it hurts some to give a little; it hurts some others to give a fairly decent sum; it almost kills others to give as much as the Jews did—ten per cent. But it is not a question of whether it hurts or not. Whether it hurts or whether it does not hurt should not be a consideration. Two men equally able may give

\$100 each to the missionary program, and it might hurt one and be a joy to the other. Yet it might be that neither of them were fulfilling their Christian obligation. The basis of stewardship and liberality for Christian men and women must be put on a higher plane. It must be based on the world’s great need and a man’s ability to give. Not until one faces the suffering and need of the world and then gives to the full measure of his ability has he fulfilled the claims of Christ upon his life.

## Our Emergency Grows More Critical.

In the March number of the INTELLIGENCER we published an editorial entitled “When is a Dollar Not a Dollar?” This dealt with the exchange situation in China and Tibet. The exchange at that time, based on the record for seven months, averaged \$1.47. This made it necessary for the Society to add \$216.32 to each Living-link of \$600 in order that the \$600 would reach the field.

Since that article appeared the situation has become more critical. The exchange for the last three months shows the following: March remit-

tance, \$1.29; April-May, based on New York quotations of Chinese silver, will be approximately \$1.25. This is an average for three months of \$1.263. On this basis a Living-link will cost the Society exactly \$950. In other words, \$350 must be added to each \$600 for the exchange alone. Everything seems to indicate that the situation will grow worse instead of better.

This makes the emergency of the Foreign Society more serious than at any time during the present missionary year. If an emergency drive was necessary three months ago, it is almost



doubly necessary now. Let the money for the emergency drive be sent in at once. Churches supporting missionaries are asked to give a larger sum than the \$600. All friends of the Society are urged to forward personal

gifts in order that this serious situation may be met. It is only in this way that the Society will be able to close the missionary year September 30 without having the largest debt in its forty-one years of history.

## “Not a Missionary Offering.”

At the Ohio State Convention, S. H. Bartlett told the story of a rich banker who was asked to lead in raising the Red Cross money in his town. The banker was a man of the world and represented the thought of the average man outside the church. When the people came together to consider the matter, he said, “This is not to be a missionary offering; this is to be something worth while.” There were Christians present, but no one of them resented the statement or denied what it implied. Perhaps no one was prepared to show that the banker did not have a sufficient reason for what he said.

All the Protestant Christians in the world give about thirty-two millions a year for Foreign Missions. The Red Cross Society asks for one hundred millions in a single drive, and gets nearly twice that amount. Cities vie with one another in exceeding their quota. One city gave six times as much as was asked. The government offers three billions in Liberty Bonds, and four billions are subscribed in a few days. The people that gave thirty-two millions for Foreign Missions in a year are nearly twice as numerous and have much more of this world's goods in their possession than the seventeen million people that bought the Liberty Bonds.

According to the Year-Book for 1918, the average offering of the Disciples of Christ in one year for all purposes, aside from local church expenses, was seventy-nine cents. The

Year-Book reported that 3,884 churches, or 58% of all that gave anything, gave an average gift of fifty-two cents or less for the year. That means a penny a week or less for the extension of the Redeemer's kingdom. It reported that 1,356 churches, or 20% of all that gave, gave twelve cents or less on an average in the year. For them the average was a penny or less for the month. In view of the colossal sums given by the American people for war purposes, was there not some point in the remark of the rich banker?

The latest Annual Report of the Foreign Society shows that 1,378 churches gave ten dollars or less each in the year, and 693 gave five dollars or less each. It is evident that if the American people gave on the same scale for the Red Cross and the Young Men's Christian Association and for Liberty Bonds, the nation would not cut much of a figure in the world-war.

It has been a common thing for Christian people to complain of the number of calls made upon them for missions. The preachers were accused of always asking for money. It was said that there are too many calls. Hardly any criticism was heard more frequently than this. When one considers the demands made by the Government and its auxiliaries, it would seem that no Christian of this generation at least will be able to repeat that stock objection, and that no congregation of believers will listen with patience to it if it is made. The generous and joyous way in which men and

women and children are giving to win the war cannot fail to enlarge the conception of Christian people everywhere as to their obligations toward the maintenance and enlargement of the work of God in the world.

The rich banker knew how people give their loose change or give nothing for missions. He knew very well that if his neighbors were going to give for the Red Cross as they were accustomed to give for missions, nothing worth while would be accomplished. It is high time that the reproach implied in the banker's words

was rolled away. The missionary offering of every church should be worth while; it should be such as to compel the respect of the man of the world, and such as to deserve the approval of the Living Lord.

It is to be hoped that at no distant day the churches will be giving so bountifully for missions that any man asking the people for a handsome gift will be tempted to say, "This is a missionary offering; we must try to do as well as the church." When all the churches realize that their chief business is missions, that day will come.

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HELLO! Is this the Superintendent of the Christian Sunday School?

This is the Sunday School Department of the Foreign Society. We just called up to remind you that your Treasurer has forgotten to forward the Children's Day offering.

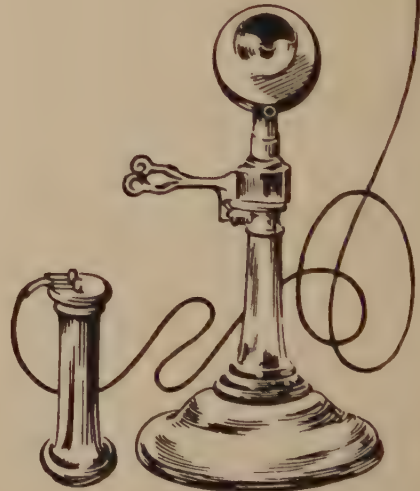
What's that?

You say you are just making out the remittance blank now and will mail it within the next half hour?

That's great. Remember that our address is Box 884, Cincinnati, O. Good-bye.

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*"You  
are  
wanted at the  
telephone  
long distance"*





# CONTRIBUTED ARTICLES.

## Shall the Cross of Courage Be Won in Europe Alone?

A. E. CORY.

[Mr. Cory is starting for the war zone about the first of July, under the auspices of the Y. M. C. A. He will spend about three months in visiting the front in France and Italy.]

He is a young man, this son of my friend. He is on his way to France again. He drove an ambulance for months over the shell-torn roads that surround Verdun, and one day a gen-



eral of France pinned on the breast of this young American the cross of courage. His name is becoming legion, for one can scarcely read a paper these days that does not contain the picture of his kind. It is a picture of some one who has gone across No Man's Land, with death all around, to save a comrade, some one who alone in the night has done his bit for his nation, or some one who has without thought, in one of a thou-

sand ways, shown the bravery that men reward. These men richly deserve their crosses of courage, be they generals, officers of any rank, or privates; whether they are in trench, under the sea, in the air, or on some broad plain. They receive the crosses because they deserve them; but shall all the crosses of courage be deserved in France and along the raging storm of some far distant battle line? The call to-day is for courage. The brave man is the example and the rule. Thank God the coward is the exception. Average bravery is common to-day. We are doing things we have never done before, but that is not enough. This is the hour when men, by doing the exceptional, must deserve the cross of bravery.

Men say, "If we had the opportunity we would win the cross of courage." With the unusual opportunity that has been given to the church in this time, every man has his chance to win his cross. While it may not be pinned upon his breast by some general of France, how richly deserved it can be!

What a chance on the part of the preacher to deserve a cross of courage, no matter what position he may occupy! People want the brave word, they want a leadership that is unusual, and they are ready for the sacrificial life. The preacher himself must be the first to cross No Man's Land, for the man who dares will be followed by a multitude who want to dare for God.

What a chance for those with youth

on their side! They must win a cross of courage if they are to have any place in the future. They cannot loiter any more. They cannot seek paths for themselves. They must be willing to go to the dangerous place.

What a chance for the man of wealth! Before the war he could give out of his income; to-day it is common for men to say, "I will not be a dollar richer at the end of the war than when it began." But is that enough? Should men in this hour when country needs, when nations suffer, when

individuals are crippled and maimed, and when the church is challenged as never before—shall they keep that which they have saved in the past—shall they be in a position to go on adding, or shall not men become poor that the kingdom of God may be rich? This is the hour of self-examination. This is the hour to hear the voice of God. He calls us to a victorious leadership and to a victorious stewardship. Dare we be cowards now? A thousand voices urge us to deserve the cross of His courage.

## On Two Battle Fronts.

FRED L. NICHOLS.

The American soldier is now on the battle front by the tens of thousands and is preparing to go by the millions. We call him the American soldier, but in reality he is a *world* soldier. He has enlisted for the period of the war, however long or brief that may be, and to go to any land where battles should be fought. As patriotic and

grateful citizens we are thinking of the many dangers, both on land and sea. And we do not for one moment forget the many sacrifices that are made—life's dreams and plans changed forever; sweet companionships of the home circle broken; burdens becoming heavier as the weeks pass into months and the slow-moving



The heathen people believe in having beautiful temples and also beautiful locations, as far as possible. The house of worship should always be a place of beauty for Christianity as well.



months wear into the trying years. The loneliness of the soldier's life we must appreciate, as on the night watches and in the daily tasks Sammy thinks of the loved ones beyond the sea. Then, too, already we are reminded of the graves of our beloved "somewhere in France," and are depressed in the awful contemplation that perhaps before long little crosses will mark the resting places of thousands of our American brothers.

#### WHY THIS AWFUL REALITY?

But why the separation, the heart-ache, the loneliness, the suffering, the death? The Cause—that is the answer. Whatever the remote or specific reasons that brought the conflict, now eternal principles are at stake. It is more than the preservation of national boundary lines, or the bitterness of commercial rivalries, or the settling of old scores. It is a question of the divine rights of weakness; of the world value of the individual soul; of the divinity of the human. It is a choice between a Sinaitic war lord or the Galilean human brother. It is a choice between the going on in the gradual realization of the most brotherly ideals or an awful slip backward in the evolutionary process through which we have come with so much travail of soul. And what a stupendous task it is! Yet there is no cost, either in blood or treasure too great in order to its accomplishment. The greater the cost and the longer the time necessary to win, the greater will be our determination to go ahead.

#### THE AMERICAN CITIZEN AT HOME.

What about those at home? There is no question about the boys at the front; they will stoically endure all the horrors of trench warfare. With enthusiasm they will go "over the top" whenever it is necessary. They will fight to the last ditch. Our sol-

dier will not yield to despair as he looks beyond the strong fortifications to the Rhine and on to Berlin. And what will hold him up to the awful struggle? Why he looks across the Atlantic to his beloved homeland, for whose interests he is fighting. He looks to those at home and what they are gladly doing. This is the tonic that puts iron in his blood. We at home recognize this, and so we say it is not the war of the soldiers at the front alone; it is our war, and patriotically, yes, affectionately, we refer to the soldiers as "our boys over there." Because it is our war we are to give them the very best equipment: rifles, ammunition, clothing, Red Cross ministrations, Y. M. C. A. service. If reverses or harder service come for them we increase the supply; reinforcements are sent. The morale must be kept up; morale, one of the things Bismarck, military worshiper though he was, called one of the "imponderables" that win wars. We are urged to write to our boys to keep up their spirits. And how spirited we are to give any kind of service of which we are capable.

#### WHEN SAMMY COMES MARCHING HOME.

Some day the boys, the Sammies, will come marching home, victorious, we feel sure. But some will be lead because they are blind; some will have to ride because their feet and legs have been shot away; some will have a far-away loneliness in their look because for them their children's play is forever past and the wife's greeting is no more—and all this since our boys marched away that day to the "Great War." But still there is the note of triumph in every move, for they have won battles for the rights of babies and girls, and mothers, and men.

As we stand and look upon these returning legions, what shall be our feeling? I hope that back of our cheering voices and tearful eyes there is the proud feeling in our hearts because of what we have done to help our boys restore Belgium and France, to destroy devastating militarism, and to annihilate an arrogant and brutal autocracy. But what if we have bought no Liberty Bond; have given nothing to the Red Cross or to the Y. M. C. A.; have refused or been careless in the observance of wheatless and meatless days; and have not been engaged in genuinely productive labors? Then we have been heartless slackers, ingrates, traitors. If we are such, how do you suppose we will feel when all the war work is done and these our boys come marching home? Ours will be a sorrow and remorse that is to be pitied, and it will be strange if in our agony we do not, like Judas of old, go out and hang ourselves.

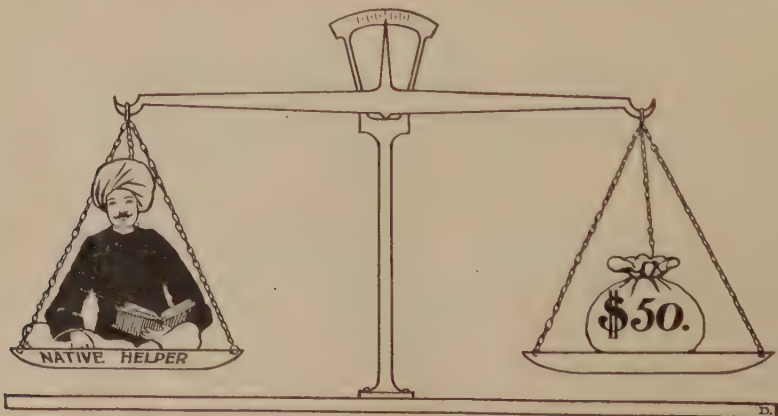
#### THE OTHER BATTLE FRONT.

But I am thinking of another battle front to-day where the soldiers of the greatest Republic are stationed, the world soldiers of the Republic of God. They are not there by the millions, nor by the tens of thousands, but only in

squads. The battle front is long and the positions very difficult to hold, yet how thin is the line all along, with some sectors entirely unmanned. To furnish transports for these soldiers has never been a hard matter. These soldiers have heroically and voluntarily broken many precious home ties and have been gone for long years—one, two, three, four, five, six, seven years, and still they stand as watchmen in the bleak nights. Their loneliness is relieved only in the companionship of a fatherly care and in the service of a brotherly love. Yes, and there are graves too on this front far from home. Somewhere in Africa, somewhere in India, somewhere in China, somewhere in Japan, these graves have been marked by loving hearts.

#### WHY OFF TO THIS BATTLE FRONT?

And why the separation, the heartache, the loneliness, the suffering, and sometimes the death for this front? The Cause is again the answer. Eternal principles inflame the heart. These soldiers go with the truth that makes men free, with the love that makes them brothers. They go with a message that binds the broken-hearted and with the hospitals that heal their wounds; with schools that



Send in your check for \$50.00 and support your own native helper on the foreign field.



give them light, and with science that casts out fear. They go with a hope that bids them hope. To make the world safe for the noble aspirations of all good souls by making the hearts of men truly democratic, is their joyful service. They want to make possible everywhere all that the stars and stripes represent; to create conditions in all lands that will easily make possible an eternal Lincoln. And when we contemplate the actual conditions to-day, what a herculean task it is. But the loyal and heroic spirit says there is no cost in money or in lives too great to its accomplishment. Here, too, the more staggering the job, the more the determination to go ahead.

#### THE FIELDS BACK OF THE LINES.

But what of those at home? Who for one moment doubts those at the front? They are red blooded people who will stick through all the crises, even until the last man falls. Surrender is a strange, unused word. They will enthusiastically penetrate the most dangerous points. Their probable place of discouragement is

not in the many hard lines to overcome. Where is it? Let us answer by questioning ourselves. Are we the tonic that puts iron into their blood? Do we think of these heroes as deluded crusaders or as unselfish volunteers who are fighting some of our battles? Can we in the spirit of true comradeship refer to "our boys at the front"? Because they are our boys, do we give them the very best of equipment for effective campaigns and merciful ministrations? If the weight of their burden becomes heavier, are we square enough and manly enough to send reinforcements to those who are fighting in our place? Are we concerned about their morale, their battling spirit? If to all this we can truthfully say yes—then our boys can look across the jungles, the plains, the seas, and the mountains to the supplying hands that never fail, and our distant comrade in arms can return to his exacting work with the ringing song of the victor.

#### WHEN OUR COMRADES SAIL FOR HOME.

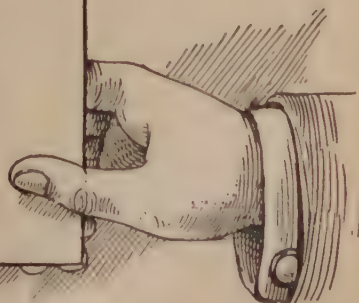
Some day certain campaigns will be over and these comrades will sail

## Foreign Christian Missionary Society,

### DEAR FRIENDS:

We are sending you this card to assure you that our Children's Day offering is on its way. Sorry you had to send a "follow-up" letter, but you won't have to send another.

Yours, to hasten the Kingdom,  
Conscientious Missionary Treasurer.



for home—home to American ports or to heavenly shores. They will be marked by the scars of many battles and furrowed with the lines of many cares. But the note of triumph will be theirs because they have won battles for the good of man. In those countries where with mingled feelings of despair and hope, millions have called what of the night, these intrepid watchmen have reassured the broken and exhausted with the tidings of the coming morning. I hope we may be able to rejoice in the joy of these soldiers. But what if we have written no liberty checks, have

given nothing for their hospitals or their schools, have refused to forego even a single luxury? Then we are cruel slackers, ingrates, traitors. Sometime, and don't forget it, sometime our hell will come, not in fire and brimstone, but in our meeting and association with those who left all and fought our battles while we selfishly forgot and lived sumptuously everyday. Oh, God, be merciful to me and banish me from the presence of those loyal souls who have born the burden through the heat of the day, if I, all the while, have been a slacker.

## Planning to Reach Lhasa.

DR. A. L. SHELTON.

I have for some years felt that we were not evangelizing widely enough. True, we haven't converted all of Batang and vicinity, and we will never see the day when we have. I have traveled and preached and doctored outside of Batang as much as I could. I want now to be set free—not at once, for I realize I cannot be until Dr. Hardy returns. It will be necessary for Mrs. Shelton and the girls to go home in the fall of 1919. I have planned to stay two, perhaps three, years longer, and in that time I hope to reach many towns never before reached by the Gospel. Many friends, one of whom got in from Lhasa last night, assure me I can get there now without any trouble from the Tibetans. I know what you think about doing foolish things. I agree that it is not well to foolishly run into danger, and needlessly expose life, and I don't propose to do that. I love life better than most people. I think I enjoy it. I glory in it, and you may rest assured I will never needlessly throw it away. Are the missionary's

comfort and his life much more precious than the Gospel he carries? God forbid! If they are, he had better go home and get some place where he will be perfectly safe. If they are not, then it is his duty to take the Gospel to the last man, even at the risk of his life. Mrs. Shelton is thoroughly agreed with me in these things, and it seems to us both that this ought to be my work as soon as she has started home.

I would like to go to the coast with her. I would like to have medicines and supplies and one thousand dollars in money awaiting me there. Then I will come back and strike into the interior for a period of at least two years. If I am able to reach Lhasa and establish myself for a year or two, well and good. If not, there are hundreds of other towns where I could go, and with profit. The chances of getting into the interior under Chinese protection will in all probability never be realized. China has too much on her hands in her own country to attempt the reconquest of Tibet. And if she undertook the same, she would



in all probability not be allowed to proceed. England would be certain to interfere. I am anxious to see something attempted, for the day is very short, and the night cometh quickly.

It was voted yesterday at our regular monthly Mission meeting that the Committee be asked to allow Mrs. Shelton and Doris and Dorothy to proceed home in the fall of 1919, at the end of six years. It was also voted that you be asked to allow me in the time until my furlough is due, to itinerate exclusively, and that you be asked to

allow me medicines for this purpose and one thousand dollars in gold for two years for this purpose. The money for two years was asked for at one time, owing to the difficulty there might be in getting it should I be far in the interior.

I want my life to count for the most, if possible, and I believe with all my heart that this is the way. I believe thoroughly in Gillmon's statement, "Always do something. Never let the work stop simply because you cannot do what is ideally best."

## On the Long, Long Trail to Batang.

R. A. MACLEOD, MISSIONARY TO TIBET.

As we approached Yunnan-fu, we passed a lake of wondrous beauty—Lake Tien-chin. Its color was a perfect turquoise blue; and, at several places, its banks consisted of perpen-

dicular rock, rising in one place to a height of over two thousand feet.

We arrived at Yunnan-fu on the 18th day of October. We went to the home of Mr. R. T. Wear, the Y. M. C. A. Secretary. There we met Mr. H. A. Baker of the Batang Mission,



Ready for the trip.



For a part of the journey our goods were carried by coolies.

who came to meet us and to guide us to Batang.

*Horses Commandeered by the Governor.*—The commandeering of the horses by the Governor greatly inconvenienced us. Since we could not obtain horses, our goods must be carried as far as Tali-fu by men; and, therefore, must be repacked from boxes into baskets. Each basket must weigh about fifty pounds. They had to be packed very carefully, as the coolies

are liable to stumble on the rough roads to Yunnan.

We were forced to remain in Yunnanfu for nine days. Most of this time we were busy preparing our caravan, so we did not have much time for observation.

*Beginning of Overland Journey.*—Our party left Yunnanfu October 29th. It consisted of Mr. H. A. Baker, Mrs. MacLeod, and the writer. Mrs. MacLeod rode in a Sedan chair, and she did not sit to suit the chairman, who kept up a continuous protest, until she got seated to suit them. Mr. Baker and I rode each in a "Hwagon." A "Hwagon" is made by arranging a seat of rope between two bamboo boles. It is carried in the same manner as a Sedan chair but is very much lighter. My Hwagon was carried by three men, two in front and one behind. We had gone but a short distance, when the foremost man stumbled and fell. I was precipitated on to the man immediately in front of me; but fortunately did not injure him and was not injured myself.

*First Night in a Chinese Inn.*—At Nganlindjou, we spent our first night in a Chinese Inn. From a sanitary point of view, the Western stable is far superior to the room in which we stayed. The floor was "Of the Earth, earthly." There were no windows. Knot-holes in the partitions between us and the adjoining rooms accidentally admitted air, but it was more foul than that of our own rooms because the adjoining rooms were filled with opium smokers. Our door was kept shut for fear of thieves. The ceiling and corners were covered with cobwebs. It was a stuffy and dirty place.

*In Peril of Robbers.*—Within eight miles of Lufeng, there is a place famous for robberies. At this place we saw a gruesome sight. The branches had been lopped off two spruce trees which stood one on each side

of the road. In a conspicuous place near the top of each tree, a human head was suspended by a cord which was passed through the mouth. Those heads were placed there on the day before and were not yet decomposed. The blood was still dripping from them. We shall never forget the ghastly expression of those horrible faces.

Our cook soon ascertained the story of these heads. On the day previous, a band of two hundred highwaymen attacked a company of seventy-five soldiers on their way to Yunnanfu. This boldness on the part of the rob-



Our Tibetan escort through the robber country.

bers was due to the fact that they had robbed the town of Lufeng a few nights before and had taken the arms and bugle of the few soldiers stationed there. As the soldiers approached, the leader of the bandits, an ex-soldier, sounded the bugle as a signal to attack. The soldiers instantly fired on the bandits, killing two of them, including the leader, and taking three prisoners. The dead bandits were beheaded on the spot, and their heads hung as a terrifying example, one on each side of the road.

*Meeting with Dr. Hardy.*—At Shedji we met Dr. and Mrs. Hardy on their way from Batang to America. They reported great difficulties which they had experienced on the road.

We found the official at Shedji very gracious. He called on us in person, and promised us an escort over the



dangerous mountain road to Gwan-tong.

Occasionally along the road we observed a high pole which looked like a flagpole. On closer observation, we noticed that a lantern was raised to the top of the pole, in the same way that we raise a flag. This lantern is lighted in the evening in order to keep away the evil spirits, which do all kinds of mischief and prevent the children from sleeping.

*Parrot Merchants.*—Near Liho we met parrot merchants. Each man carried about a hundred parrots on racks which were fastened one on each end of a pole. The legs of the parrots were fastened to the rack by small chains. These birds come from Burma and are captured alive by placing a sticky substance on the branches of the trees on which they roost.

*Snow Mountain.*—About 1:30 P. M., as we reached the summit of a very high hill, we noticed a beautiful snow mountain. It seemed only a few miles to the North of us. Imagine our surprise when we were informed that it was one hundred and eighty miles away. It is 22,000 feet high and is situated twenty miles north-west of Likiang. The snow-capped peak may be seen at a distance of three hundred miles.

Our arrival at the small country town caused no small stir; or rather, from one point of view, inactivity; for all manner of work ceased. The whole town lined up along the street through which we passed, and gazed with wonder and amazement at the foreigners. It was especially curious to see the foreigners eat, and a gazing mob constantly surrounded the place where we ate. We tried to get pictures of these crowds, but before we could get a proper focus, only a few remained; the majority fled in terror.

*Other Missionaries.*—Tali was our next stop. We were entertained at the

home of W. H. Hanna, of the China Inland Mission. At this point we secured horses to carry our loads. Our goods were transferred from baskets to boxes of a size suitable to be strapped on the backs of Chinese ponies and mules.

We left Tali on the 18th of November. After we left Shan-gwan, we did



During the last stages of the trip our goods had to be re-packed for horse back travel.

not come to a town of any importance until we reached Likiang. At night we put up at little mountain hamlets, and at noon we ate in the open where water could be obtained.

*Wild Game.*—Along the erh-hal, there are plenty of wild ducks. Mr. Baker shot four and we enjoyed several meals of fried duck.

Fifteen miles north of Tali, we came to a place where there were a number of hot springs. The steam rose from them for considerable distance along their courses. The water at the source was quite hot.

*The Path Leaves the Yangtse.*—On the 26th of November, we left the Yangtse, and crossed over several high mountain passes. One of these is eleven thousand and another twelve thousand feet high. The sides of the latter are covered with a heavy growth of a large variety of wood. Near the summit is a heavy growth of large pine. At the top of the mountain, there is a barren space one mile in length. This place is infested with

robbers. The day we passed through, a party was robbed. We saw a quantity of rice on the ground. The robbers had dropped it while hastening away at our approach.

*Queer Houses.*—The houses in these regions are very rude structures. The first story is built of mud and serves as a stable. The second story is built of small logs, which are fitted together after the fashion of the log-cabin. The roof is composed of rafters, fastened at the top and at the walls with thongs of bamboo; strips of wood laid across the rafters, also fastened with bamboo; and short boards put on like shingles, and held in place by large stones. Few nails are used in the construction of the house. There are no windows and the doors are very low—five feet high—very hard on the foreigner's skull.

*The Rushing Mekong.*—At Hsia Weisi, we came to the Mekong, a narrow, rushing torrent. Occasionally it is crossed by a curious bridge. A



Crossing a stream Tibetan fashion.

rope made of bamboo is stretched across the river and fastened to posts on either side. One end of the rope is elevated. At this end, the person who wishes to cross places a hollow piece of wood over the rope, fastens himself with a strap to the hollow piece of wood, and shoots down to the other side of the river. We saw

horses and goods sent across the river in this manner.

*The Sturdy Tibetan.*—The people along the way from Shedji to Atuntzu are Tibetans. They are very much like the Highland Scotch—very superstitious, frank in expression, laugh heartily, and get violently angry, are



To the left of the trail is the great Mekong divide.

kind-hearted and cruel; in fact, they are an easily read example of the paradoxes of human life, a striking contrast to the inscrutable Chinese.

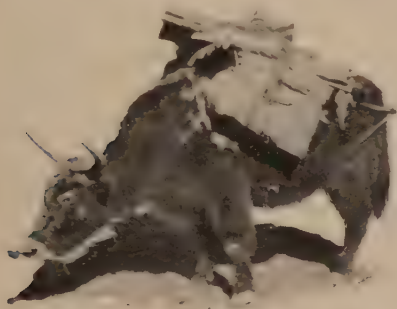
Atuntzu is eleven thousand feet above sea level, and is very cold. We were compelled to stay here for six days. We could not get enough horses to take our loads. As a last resort, we sent half our loads on ahead, and left the other half to be forwarded later. Our provisions were carried by "Ula," a custom which the Chinese have forced on the Tibetans. This custom was originally intended for the benefit of the Chinese officials; and, in many cases, worked hardship on the people. "Ula" means that the people of one village have to furnish transportation for officials to the next village. Foreigners are classed as officials, but they always pay for their transportation, whereas the Chinese officials do not always do so.

*The Sacred Mountain.*—Thirty miles south-west of Atuntzu, on the Mekong Divide, there is a magnificent snow mountain which is twenty-two thousand feet high. It is considered sacred by the Tibetans, and large numbers of pilgrims from Lassa and



other parts of Tibet may be seen at any time, passing through Atuntzu. We saw several bands of these pilgrims. They carried their provisions on the backs of sheep, which, after they have walked around the snow mountain, are considered sacred.

Our caravan from Atuntzu to Batang was very small. We had with us only provisions, bedding, and other necessities. These were carried on the backs of ponies, mules, yak, cows,



This is the way we carried our bedding.

and people. Five days north of Atuntzu, at Yendjin, there are salt wells which produce large quantities of salt.

*Christmas Dinner in Tibetan Forest.*—Two days north of Yendjin, we passed through several miles of spruce forest. While in the forest, a messenger from Batang met us. He was loaded down with a Christmas dinner sent by the folk in our Mission station. This was an unexpected treat. In an open space, near the edge of the forest, we ate our Christmas dinner.

During the last three days of the journey, we were so anxious to reach Batang that we did not fully appre-

ciate the grandeur of the country through which we passed—mountains piled on top of mountains as far as the eye could see, and on all sides.

On December 27th we crossed the Yangtse. People, animals, and provisions were huddled into a large flat-bottomed boat. The horses jumped over the sides into the boat and seemed quite expert at that performance. When all were aboard, the boat was pushed off the sand and rowed, by means of large oars, to the opposite side.

*The Welcome at Batang.*—On the next day we climbed an exceeding high mountain, and in the evening descended into the beautiful valley of Batang (Plain of Cows).

We received a very warm welcome when we reached Batang. Some of the natives met us outside the city with fire-crackers. Mr. Ogden's school lined up along the road and saluted us. All were glad to see Mr. Baker back and to greet the new missionaries. Mr. Ogden and Dr. Shelton, with his two daughters, met us at the edge of the city. They took us to our own home, where the other missionaries and children were awaiting our arrival. These good folks had equipped our house with necessary furnishings, to be used until our own were unpacked. It certainly seemed delightful to live once more in a civilized home.

We left Chicago on the 8th of August and arrived at Batang on the 28th of December. On the whole, the journey was pleasant and interesting. We were glad to reach Batang, however, and to get settled down to work.

# Facts About the Big World Field.

## AFRICA.

The population of Africa is from 130,000,000 to 150,000,000.

The only parts of Africa controlled entirely by the African are Liberia and Abyssinia.

The geographical area of Africa is equal to that of all Europe, plus India, plus China, plus the United States.

The French Government controls about forty-five per cent of the land area of Africa and twenty-four per cent of the population.

The territory for the Disciples of Christ in Africa is about as large as the State of Kansas. The population is approximately 1,000,000.

There are only about 130 medical missionaries of all societies in Africa. This makes a population of about 1,000,000 for each medical missionary.

The French have built six thousand miles of railroad, twenty-five thousand miles of telegraph lines, and ten thousand miles of telephone lines.

Sahara is not such a desert country as has been supposed. There is one oasis in Sahara, the oasis of Kaouer, which has 100,000 date palms, a score of straggling villages, camels, flocks, and herds.

Another lap in the Cape-to-Cairo Railroad has been completed. It is only a question of a few years until the traveler can travel the full distance of five thousand miles on this great trans-continental road.

Taking the continent as a whole, there are at least 50,000,000 people who are entirely outside the reach of Christianity, even without the present plans of any of the missionary societies now at work on the continent.

For the number of missionaries and the length of time the work has been established, the Congo Mission of the Disciples of Christ ranks far above many of the older missions. Nearly a thousand converts were baptized last year.

The Cape-to-Cairo Railroad crosses the Zambesi River at Victoria Falls. These are the largest falls in the world, and here is the largest steel bridge in the world. Just above the falls Livingstone cut his initials in the bark of a great tree.

On the whole continent of Africa there are 3,244 missionaries, each with a parish of 3,614 square miles and 46,239 people. There are five great blocks of territory which are entirely unoccupied, and other areas with missionaries only around the fringes.

At the beginning of the war Germany controlled four sections of Africa: Togoland, the Kamerun, German Southwest Africa, and German East Africa. All of this territory is now in the hands of the Allies. Germany does not now control a single foot of African soil.

The Presbyterian Mission in the Kamerun for the last few years has been very successful. At one Mission station, Elat, recently there were eight thousand people at the communion service. At this station, systematic giving is almost unanimous. The inquirers are taught to make a monthly contribution for two years before they are baptized.

Thousands of well-trained African troops have fought side by side with the French and British troops on the Western front. Powell, the author, wrote in 1912: "I have been told by native sheiks that if France should be involved in a European war, her native soldiers would volunteer to a man." This was one reason why Germany opposed France in securing Morocco, which almost led to war in 1912.

## PHILIPPINE ISLANDS.

The Philippine group of islands was discovered in 1521 by Ferdinand Magellan.

Magellan called the islands "The Archipelago of Saint Lazarus," because they were discovered on St. Lazarus' Day; but later the islands became known as "las Islas Philipinas," for King Philipp II of Spain.

King Philip was a devout Catholic, and it was his desire to make all the Filipinos Catholics also. For this reason every ship that sailed to the islands carried priests as well as soldiers.

Christianity as taught by the priests soon became the religion of many people all over the islands.

Then came the period of the unjust and cruel friars in the Philippines, and for three hundred years Spain did very little to be proud of in the islands.



José Rizal has been called the "George Washington of the Philippines." He was shot on the public square of Manila on December 30, 1896, because he dared to speak and write about the wrongs of his countrymen. He is now the national hero of the islands.

Two years after the death of José Rizal American ships entered Manila Bay, destroyed the Spanish fleet, and the Philippines belonged to the United States.

Hermon P. Williams was a young chaplain, a member of the Christian Church, who went to the Philippines with the United States Army. He saw at once the opportunity for Protestant Christianity and was asked by the Foreign Board to stay there as a missionary.

From the very first our work was successful beyond the expectations of anyone. Within a few months seven Filipino converts were baptized at one time.

The Foreign Society has stations at Manila, Laoag, and Vigan, and many outstations. There are 7,000 members in the congregations and 7,800 in the Sunday-schools.

In the three hospitals 70,000 patients were treated last year.

The Albert Allen Memorial Bible College for the training of Filipino evangelists is an outstanding institution, and we share in the Union Bible Training Seminary in Manila.

Since 1898 the Protestant missionaries have had more than 50,000 converts in the Philippines. Of this number nearly 10,000 have been won by Christian missionaries.

During the past year our missionaries baptized 1,002 converts. This is our largest record for any one year.

## JAPAN.

There is no word in the Japanese language for home.

There are now 150,000 Christians and as many enrolled in the Sunday-schools.

Forty-two millions of Japan's population have been scarcely touched by the gospel.

When the rice fields yield, Japan is prosperous. A good crop of rice is 235,000,000 bushels.

Missionary work began in Japan fifty-eight years ago. Some of the first Christians are still living.

Christianity is making its most notable progress at present among the better educated people of Japan.

In 1886 there was one kindergarten in Japan. In 1917 there are approximately one hundred and seventy.

In the first Liberty Loan drive the Japanese in America subscribed \$150,000, chiefly in \$50 and \$100 sums.

Japan, with its dependencies, has a population of over 70,000,000. Four large islands and innumerable small ones form its area.

Religion is kept out of all courses of study in the government schools of Japan—Buddhism and Shintoism as well as Christianity.

The largest woman's organization in Japan is the Women's Patriotic Association, with almost a million members, founded by a Japanese woman.

The Foreign Society began work in Japan in 1883. Now there are twenty-six missionaries and one thousand Christians in the churches at Tokyo, Akita, Fukushima, Osaka, and Sendai.

Drake Middle School and Bible College, the Margaret K. Long Girls' School, are considered three of the best missionary educational institutions in Japan.

In the University of Tokyo a religious census recently taken showed that of its 5,000 students there were six Confucianists, 60 Christians, 300 Buddhists, 1,500 atheists, and 3,000 agnostics.

The mission schools link education with morals and ethics, emphasizing the importance of strong, honorable character, and also introduce the Christian viewpoint into the intellectual life of Japan.

Japan in her whole history has never been so prosperous as now. Students of economic situation say if the war continues another year Japan will have acquired wealth enough to pay her national debt.

Madame Hirooka, a daughter of the famous Mitsui family, braved the conventions to become the first modern banker of Japan. She is an earnest Christian and enthusiastic worker for social reform.

The national anthem of Japan:

"May our Lord's empire  
Live through a thousand ages,  
Till tiny pebbles  
Grow into great boulders  
Covered with emerald moss."

Threatened by Christianity, Buddhism has borrowed all the weapons of our Christian armory—street-speaking, Sunday-schools, leaflets, text cards and all, and is preparing for a war of defense against the religion of Christ.

## INDIA.

The average income in India is \$10.

A postal system has been established in India that is said to excel our own.

There were three million and a half treated in the mission hospitals last year.

One-fifth of the entire human family lives in India, and much more than a fifth of the family's poverty.

Ninety per cent of the male and ninety-nine per cent of the female population of the country are illiterate.

India is a land of famines. During the last fifty-two years twenty-two famines have carried off 28,000,000 people.

India has 728,605 towns and villages, and only two per cent of the population is found in cities of 100,000 or larger.

India's 315,000,000 people speak 147 different languages, ten of these being spoken by 10,000,000 or more people each.

In commerce India ranks first in Asia. In railroad development she is the fifth country in the world, having 35,000 miles.

The chronology of India is irregular and often unreliable, and history is conspicuous for its absence among the sciences of the Hindus.

There are 100,000,000 people in India who cannot be reached by the gospel of Christ in this generation with the present mission force.

India supports 5,500,000 idle, holy men, which the religions of the country impose as a burden on the people. Every village has its fund for this.

If Jesus had visited one Indian village a day every day throughout the nineteen hundred years since his resurrection, he would not yet have visited them all.

More than a hundred years ago William Carey opened up missionary work in India. There are to-day 575,000 Protestants and 2,000,000 Catholics in India.

Among the Protestants there are more than 7,000 churches, over 5,000 missionaries, 39,000 native workers, and an enrollment in the Sunday-schools of nearly 500,000.

The Foreign Society began work in India in 1882, and there are now stations at Harda, Bilaspur, Damoh, Hatta, Mungeli, and Jubbulpore, with 33 missionaries and 163 native workers. Our hospitals treated 65,500 patients last year, and we have 17,067 in our schools.

## CHINA.

The land area of China is about one-half that of the United States.

The population of China is about 40,000,000, one-fourth of the population of the world.

Mongolia, twenty-four times the size of the State of Iowa, has but ten missionaries.

Omitting India, there are more non-Christians in China than in all the rest of the world.

In Manchuria, with a population of 20,000,000, not one-third of the people are in the range of missionary endeavor.

It has been estimated that if China could actually be mobilized for war she could put from 25,000,000 to 40,000,000 men in the field.

China is now a republic and its government is patterned very much after the government of the United States. No greater tribute has ever been paid to America.

Dr. Macklin is still busy with Chinese translations, along various lines. He has perhaps as many translations to his credit as any other missionary in all China.

The first railway in China was built in 1875. The present railway systems are not extensive, but plans are under way for tremendous enlargement of all railway lines.

The first hundred years of missionary effort in China produced only about 100,000 converts, but the next six years produced another 100,000, and the next three years another 100,000.

The University of Nanking, a union institution, is perhaps the outstanding example of its kind in the whole missionary world. There were nearly six hundred students in this university during the past year.

It is said that more money is declared to be given for their Buddhist and Taoist religions by the Chinese of the province of which Canton is capital than is given by all the Protestant Christians of all America for all the mission work of the non-Christian world.

Robert Morrison was the first of the modern missionaries to China. He worked for many years in a damp cellar with candle-light, translating the Scriptures and producing a dictionary. The Chinese say that the Revolution began when Robert Morrison first came to China.



Religious liberty is now granted to all the people in China. General Li Yuan-hung, after the Revolution, said: "Missionaries are our friends. Jesus Christ is better than Confucius, and I am strongly in favor of more missionaries coming to China, for the more missionaries we get to come the greater will our republican government be pleased."

The educational system of China is gradually being transformed. The old examinations are becoming a thing of the past, and the new plans and systems are being established as rapidly as possible. The primary and middle schools, high schools, normal and technical schools, and colleges and universities will some day be perfected throughout the entire republic.

## Biographical Sketches of Our Missionaries.

### DR. MARY T. MCGAVRAN.

[Editor's Note.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

The subject of this month's sketch, Dr. Mary Theodora McGavran, was born at New Cumberland, W. Va., on the 15th day of October, 1869. Her early common-school education was secured in the district school at Guilford, Columbiana County, Ohio. For two years she was in Hiram, taking irregular work of high-school grade. In May, 1895, she received the degree of M. D. from the Woman's Medical College of Pennsylvania. One year's graduate work in the Philadelphia Polyclinic enabled her to secure a certificate. Mr. and Mrs. W. C. Payne, of Philadelphia, proved their friendship during this time. Even though Dr. McGavran did not earn her way through college, she expressed her financial situation graphically when she said, "I stretched every dollar until it was all out of shape."

She was baptized at Hiram in the late eighties by F. W. Norton, and did helpful service in Hiram, Ohio, and the First Church at Philadelphia, also in the Philadelphia Mission, before going to the field. Her mother died when Dr. McGavran was only four years of age, but the deep interest in Foreign Missions manifested by this consecrated mother lived with Dr. McGavran. The State conventions in Ohio and other opportunities to hear the missionaries on furlough also aided her in making the decision to devote her life to foreign missionary work.

Dr. McGavran went to the mission field

September 5, 1896, and has been working at Damoh, Central Province, India, where she has been a tower of strength in the medical and evangelistic missionary work. She began work in a grass house on the orphanage compound, and attended the famine-stricken children that were brought to the orphanage as a place of refuge. Dr. McGavran's opportunity during her first term of service was a very remarkable one. At one time she had three hundred people on relief work, in which Miss Franklin shared the administrative duties. In one of these early years Dr. McGavran made 1,400 visits in homes, thus getting acquainted with many people and gaining access for Bible women to break the Bread of Life to those who were suffering from soul-hunger.

The need for a hospital was met, and when the hospital was built Dr. McGavran's usefulness was increased. The bazaar at Bansa has been visited every Wednesday except part of the hot and rainy season for ten years or more, and from fifty to seventy patients would be treated on each visit. Other bazaars were visited on the average of twice a week during the last ten years. Some of the calls for medical help came from distances as great as forty-eight miles. Dr. McGavran says, "The suffering I have seen has been terrible and the things I have heard in out-of-the-way places beyond telling." In spite of their Hindu customs the native hospital helpers have shown the spirit of Jesus Christ in ministering to people of all castes. It is estimated that Dr. McGavran has administered 230,000 treatments during her term of service in India. Think of the untold suffering that she has alleviated! And think, again, of the lives she has influenced for Jesus Christ! Does this life, which has been lived in such sweet humility, not draw a bit on your heart-strings and turn your attention to the fields that are already white unto the harvest?



# CHRISTIAN ENDEAVOR DEPARTMENT.

## A DRUG AND MEDICINE EMERGENCY.

"And He sent them forth to preach the kingdom of God, and to heal the sick." Luke 9. 2.

War-price drug bill for Africa,  
China, and India ..... \$3,540 00  
Provided for by Living-link  
churches and special support. 1,800 00

Not provided for ..... \$1,740 00

"Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." Matt. 25. 40.

### OUR WHOLE MEDICAL WORK.

23 hospitals and dispensaries.  
242,981 treatments a year.  
\$77,494 value of hospitals.  
1,000,000 and more people in some places  
to each medical missionary.

### OUR WOUNDED WELL CARED FOR "OVER THERE."

Many of the great nations are in the throes of something very closely akin to a death agony. Our own country is awaiting the casualty lists. Who will it be? Whose son? Whose brother? Whose husband? Death, even for Old Glory, is serious; but, perhaps next to death itself, if not more unfortunate than death, is the condition of those wounded on the battlefield. Do the men receive proper attention? They do. A great corps of doctors has gone from America to minister to our wounded and sick. That is as it should be. Do our men have the necessary drugs and medicines? They do. Tremendous shipments have gone to supply every need. That is good. It should be so.

### MEDICINE HELPS WIN CHRISTIANITY'S WAR.

On another battlefield Christianity and heathenism are in a terrific struggle for supremacy. This battle is not being waged with firearms, but it is a real battle nevertheless. In a measure it depends upon the medical missionary and his supplies, since the medical missionary has been a great factor in opening the way for other forms of missionary service. As Robert Moffat said, "A medical missionary is a missionary and a half, or rather a double missionary." Christian healing must go on. Medicines must be provided. A starving man without food, an engine without steam, and

an army without ammunition are not in a worse plight than a doctor without medicines. Medicine ministers to the realized needs of the people. The heathen are sicker in soul than in body, but they do not realize it. Frequently access to hard, heathen hearts can be gained only after bodily pains have been relieved.

### NATIVE ASSISTANTS ALSO HEAL THE SICK.

Hospitals follow the gospel. Cured diseases open closed doors. Heathenism is a mass of sores. Would it not be wonderful if our missionary doctors could cure miraculously, like Christ did? But our doctors can not do that. They are trained to use medicines, and they must have them. Drugs drive out the disease demons. And not only do our regular graduate M. D.'s cure the sick, but the other missionaries have learned to treat many familiar diseases. They thus prepare the way for the story of Christ. Even the native assistants help. In an annual report of the Society (1917) two men of India received favorable mention:

"Hira Lal, Dr. Miller's assistant, is a rare spirit; he is thoroughly devoted to the cause. Dr. Miller has released him from the work of the hospital for a considerable time, so that he might carry medicine with his Bible as he goes from village to village. Another Indian worker, Dhan-sai, has done a substantial work at an out-station. He has averaged about thirty-five treatments a day."

What an opportunity when the native Christians cure the heathen sick! Christian doctors tell of Christ as they teach; without medicines they lose the point of contact.

### HOW MUCH—IN DOLLARS AND CENTS—DO YOU CARE FOR THE HEATHEN?

This question is an Endeavor Society question, but it is also a personal question. Would you be willing to give a tube of Salvarsan for a human soul's redemption? Is your Christian Endeavor Society Christian enough to furnish a few pounds of hospital cotton to help cure and Christianize a heathen sufferer? Would a few ounces of quinine be too much for a group of young Christians to give for the sake of a little black-skinned child in Africa? When men and women have ulcers on their bodies that never allow them a painless moment, shall we say, "Let them ache. What do we care?" When antiseptics are



necessary, would you close the hospital, endanger the life of a patient, or give the money necessary to buy antiseptics? Were it one of your loved ones suffering, what would you do?

#### DOES YOUR LOVE KEEP PACE WITH RISING PRICES?

"Nothing too good for the sick," is the motto of a good drug store. Do you agree? Well, let us suppose that prices for drugs go soaring. What then? "Let them die?" Surely no Endeavorer said that. "Get the medicines at all costs?" Thank you for the Christian statement. We cannot do less. For the information of all Endeavorers we append a table of prices compiled by a reputable druggist, showing the percentage of increase in cost of medicines now as compared with prices before the war.

Quinine .....	300%
Carbolic acid .....	400%
Ipecac .....	600%
Santonin .....	600%
Acetanilid .....	300%
Aspirin .....	200%
Antiseptics .....	200%
Pepsin essence .....	200%
Bandages and gauze .....	60%
Hospital cotton .....	300%
Bismuth .....	300%
Phenacetine .....	600%
Alcohol .....	1,000%

"Outrageous increases?" Yes; but war is war. Sick people are sick in war times as in times of peace. The heathen are suffering. They ache; they moan; they die. The medicines are needed. Many fine agencies are supplying the medical needs of the boys "over there." The question is, Will your society help where so few are helping? Will you help those who need it beyond all human reckoning? Will your society neglect to furnish our doctors the medicines necessary to the success of their work? Would you be willing to leave thousands—Christless thousands—without hope in times of illness? Would you wish our hospitals to stand like hypocritical walls—professing to dispense medicine, yet having none to dispense? Would your society be willing for one man or one woman—even one—in heathendom to die because of its failure to send an offering to meet this emergency?

**\$1,740 CAN BE GIVEN BY THE ENDEAVORERS TO MEET THE EMERGENCY, AND IT WILL.**

This is Christian America. Your society remembers "Unto others as you would." Mere living is not so important

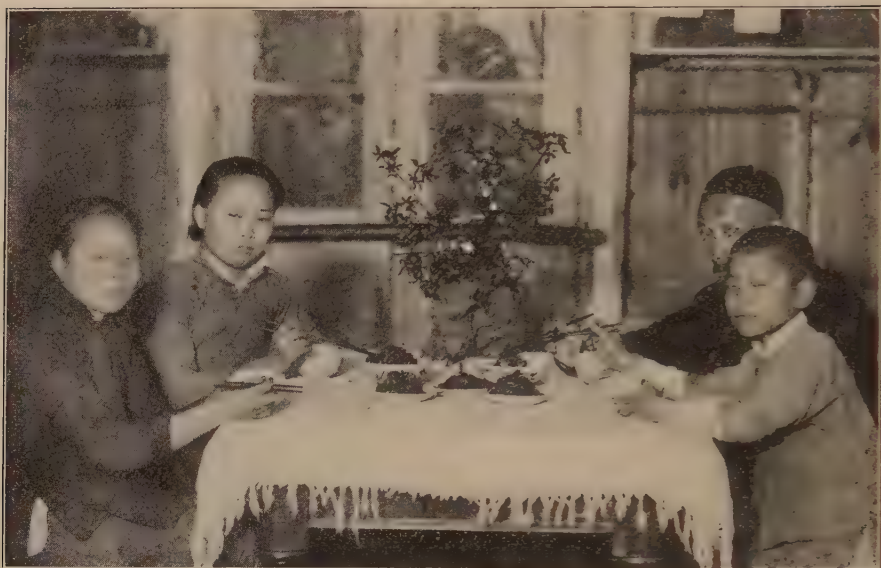
as being right with God. We know the young people have done their part in every emergency in the past, and they will in this. Here is the emergency. The Foreign Christian Missionary Society's drug bill in China, Africa, and India amounts to \$3,540. Of this amount \$1,800 is provided for by Living-link churches and special support; \$1,740 remains—not provided for like a threatening cloud to hide the sunshine of progress by day and the star of promise by night. \$1,740 that the Endeavorers could provide for the medicines, and we believe they will. Young Christian friends, would not gifts to this cause be following in the footsteps of Him who sent out the twelve "to preach the kingdom of God and to heal the sick"?

#### ARE WE "HAS BEENS" ONLY, OR ARE WE REALLY ALIVE?

You have received calls before, but none more serious than this. Perhaps you have given liberally before; your heart should be all the more tender to this appeal. We who would not let a dog suffer by the roadside when we could give it help, will not be deaf to the groans, the pleadings for help, the anguished cries, the death rattle of human, heathen souls. Christian Endeavorers, we have never hesitated to give when a cause is right. We must not hesitate now. Every luxury you sacrifice may wreath some sufferer's face in smiles; every pleasure foregone may mean Christ's love may gain access to some heathen heart. After you have given liberally to a cause like this you need not feel ashamed to read anew the life of the Great Physician, who went about doing good; but as you read you can hear his voice in accents sweet saying, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

#### WE WOULD SACRIFICE RATHER THAN FAIL TO GIVE TO A CAUSE LIKE THIS.

Were a person from heathendom before us with a pain immeasurably terrible, ages old, looking with hopeless, sin-sick eyes into the sunshiny faces of American Christians, would we, could we, deny that suffering soul an offering to relieve the anguish? We should do our utmost. This is the day of princely giving—be princely. A better cause was never presented to your society. Give and live—and help live. But it is not a matter of time; it is a matter of Christian hearts—and loving deeds. Make pledges to the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio, payable before September 30.



This Chinese family sits down together to a midday meal.



The Chinese are good at acrobatics.



# AMONG OUR MISSIONARIES.

## About the Workers.

Miss Olive Griffith writes that she and Miss Johnson, of the C. W. B. M., arrived in San Francisco on the 14th of May. They left India March 25. Miss Griffith is now with her parents at Jefferson, Ore.

Dr. W. N. Lemmon, Manila, P. I., writes that he has been suffering from sore eyes for a week. When he wrote he was in Baguio, resting. The acute attack of glaucoma was passing away and he felt much better.

Miss Minnie Vautrin, of Luchowfu, China, reached home on the 18th of April. She had a very pleasant voyage. She is kept busy speaking in the churches. She spoke three times in Salt Lake City, once at Bethany, Neb., twice at Secor, three times at Le Roy, once at Watseka, and once at Champaign.

W. R. Hunt, Nanking, China: "After a lecture on 'Social Service Work in China,' at the Chinese Y. M. C. A., I was introduced to one of the young military officers. He is a fine type of the new and progressive China. He bought pocket New Testaments for his soldiers to the value of \$27. and paid ready money for the same."

Dr. Geo. E. Miller, Mungeli, India, writes: "If you know of some one who would like to make a special gift of \$500 for an operating-room here, please nail him. Our operating-room is abominable. I am hoping to purchase some fittings after the war is over; operating table and other things."

C. F. McCall is planning to take a Ford with him back to Japan. This car cost him \$350. The duty and freight and packing will amount to about \$175 additional. The car will enable him to visit many places that he could not visit without it. It will greatly increase his efficiency. It would be a good thing if every evangelistic missionary were similarly provided.

Dr. C. C. Drummond, Harda, India: "The medical work is assuming a more normal condition. The plague is over and the people are returning to their homes. The report for the month is as follows: New cases, 554; treatments, 950; in-patients, 6; operations, 12. A man brought his wife forty miles in an ox-cart for treatment. A man and wife brought their

child for an operation. The mother is a leper. I operated on the child. We have good meetings with the patients."

C. E. Robinson, Osaka, Japan: "Three young men were baptized on Sunday night, March 24. In Japan the commencement exercises come the latter part of March. Fourteen boys and twelve girls were graduated from the kindergarten, with appropriate ceremonies, on the 26th of March. On the 2d of April the missionaries and Japanese workers met for prayer and conference in the Robinson home. There were excellent talks on the subject of unity. We expect to have such a meeting once a month."

W. H. Erskine, Osaka, Japan: "Two more boys from night school have been baptized. To-night the Saturday Club meets. This is an organization of the Christian boys in the school. It is doing good work in getting many students studying Christianity. The boys' school is crowded again, and the girls' school had a big increase in students. The kindergarten has over the number allowed by the city, but every day some rest so that we try to keep near to the limit. The church work is going along very well, with Pastor Ito in charge. I have sold over \$20 worth of Bibles and Christian literature in the month."

Miss Rose T. Armbruster, Akita, Japan: "The most encouraging thing in the work of the past two months is the increased attendance at all but one of the five Sunday-schools, with better work done by the teachers. The attendance at the Tuesday night meeting for boys ranges from five to twenty. One high-school boy has expressed a desire to become a Christian. The individual Christians are growing in zeal and putting Christian principles into practice in their daily living. Some unmistakably direct answers to prayer have brought great blessing. On Easter Sunday all of our Sunday-schools united in a service at the church. The offering was sent to the Armenian relief fund. I now have five Japanese young women living in my home: two kindergarten teachers and three Bible women; which makes a heavy responsibility, for they need to be looked after and guarded even more than young women in America."

## Letters from the Field.

### JAPAN.

P. A. DAVEY.

I report some items of interest for the INTELLIGENCER. My Bible class in the Colonization College has an attendance of over thirty since the new term opened. A class of nine students in a new dormitory near our home was organized two weeks ago. In Hachioji regular meetings in a spinning factory of fifty workers have been begun by Mr. Wada. While working at the looms they sing Christian songs. Professor Ishikawa recently gave an address on "Christianity and Education" to a good audience in the Hachioji preaching hall. There were three baptized by Evangelist Tomono in the Tone River at Toride on April 28. The service was impressive.

#### REPORT FOR APRIL, 1918.

L. D. OLIPHANT.

There was one baptism at Shirjo, where Konno San is laboring. Konno San is having a strong influence in the middle school there as well as in the town. There was also one baptism at Amarume, a town which Tarala San visits regularly. The latter part of the month was the beginning of the cherry blossom season. We held evangelistic meetings at the park, where the people gathered in hundreds.

### CHINA.

EASTER IN NANKING.

ANNA LOUISE FILLMORE.

It is Easter morn! A bright, fresh Easter. I am all alone and enjoying the quiet to the fullest. I've been reading the stories of the first Easter morning and the events that follow, making me feel as though I really were there. The soft green of the new grass on the hills, the glistening white of the stone in the early morning, the brilliancy of the angel's white in the dark tomb are as real as if I were actually seeing them.

My only regret is that we are not going to have Sunday-school, and so can't tell the story. Imagine Easter without Sunday-school and daffodils and new clothes! Of course, it is because of the plague. Although the gate is open now, we are a little reticent about grouping large crowds together.

School begins to-morrow.

I am wondering what kind of an Easter you will be having. I remember the strain and pull of former years at Norwood for one thousand Sunday-school attendance. Surely *this* year there will be a deeper note. I can see America grasping with an eagerness she has not known for many years, if ever, after the hope and consola-



They Hooverize in Japan also. Vegetables in the Home Economics Department of the Margaret K. Long Girls' School.



tion that this season brings. There will certainly be some great sermons preached to-day.

An interesting thing happened in China a few weeks ago. A northern general who was wounded in the leg was being treated in a mission hospital in Yochow. He hated Christianity and laughed every time the evangelist would talk to him or give him tracts to read. But one night he had a dream, in which a man stood beside his bed saying he was called Jesus, and warning the man to leave the hospital at once. Of course, the general thought it a joke, but went back to sleep and dreamed the same thing again. The third time he dreamed it he was so convinced that he got up in the night, bum leg and all, and made his escape out of the city. The next day the southern troops took the city, entered the hospital, covered the foreign doctors with guns, and stabbed every wounded man in the institution.

This is a true story. Mr. Shedd was put on the man's track in Hankow, and the man is convinced that he was led out of that hospital by Jesus himself. He immediately wrote his family to procure a Bible and study Christianity, and he is now studying for baptism.

## AFRICA.

### THE CHURCH IN THE LEOPARD VILLAGE.

HERBERT SMITH.

We arrived at seven o'clock in the morning, after one hour's march through the forest. Our day's program was to eat our breakfast in this village named after the leopard, and then push on to the next town. But our purpose had leaked out. Even before we were in the village proper the evangelist met us with this greeting. "We will never have any more strength if you don't sleep in our village to-night." How extravagant these people can be with words! And yet this extravagance seems very real to them. I had only been out of bed a little over an hour, and sleeping again did not appeal very much to me.

But I soon discovered that a very strong opposition was in progress against our passing through that town without spending the night. First came a gray-headed elder. He had two points to make: first, that they would sit ever afterward in eternal shame if the white man did not spend the day and night with them; and second, that the evangelist Ifomi was their own preacher. They did not want him moved from them, and that the Christians we

might see there were the work of Ifomi's preaching.

Then came the chief. He is not a Christian. In fact, his wife is a Catholic. He, too, could not live unless we stayed the night there; and as to the work of Ifomi, he said: "He has very sharp eyes; he keeps the people straight. He helps me in my work as chief, and I help him as I am able." Then, pulling off his hat, he bowed over and continued, "We want him to stay here until his hair grows white and to teach us from the Book of God."

I had not yet expressed my opinion about staying or going, so everybody now crowded around to get that point settled. It looked as if breakfast was a long way off if I did not soon give in, and the hour's walk through the silent forest had whetted my appetite. The chief and the evangelists now began to bring the usual presents: great bunches of plantain, dried meat, chicken, and eggs. It would have been impossible to carry all these things with us, and to have refused them would have been the worst kind of insult; so I called the cook and gave orders for the day's camping. Everybody caught the significance of this at once and began to call out, "They will sit down all day long."

But it was not possible to sit down all day long. There must have been five or six meetings. The elders wanted advice in local matters, the evangelists wanted certain palavers settled. There were preaching services, in which the native preachers who were making the trip took part. All day long, a tap on the drum, and the house was full. The last meeting at night was a C. E. service. There was not an idle moment in that meeting. Prayers, speeches, and songs followed in rapid succession until the very close of the service. At the conclusion of the meeting eight persons who had been inquiring about the gospel made the good confession.

During the day the Lord's table was spread. Probably there were 150 of us in this simple service. How much does such a service mean to the Congo Christian, do you ask? A very great deal. One man, who lives off a village where he has little opportunity to meet around the table, expressed this when he saw the table once more, "Oh, my courage again revives."

Next morning, before sunrise, there were happy faces to bid us good-by. Those who had made the confession walked with us to Tumba, where R. R. Eldred lies buried, and later went down into the cold, black waters of the Lokolo River with their Lord in baptism.

**PHILIPPINE ISLANDS.****EARLY EXPERIENCES.**

EDITH EBERLE.

A mail from home to-day, the first in three weeks; so the baked fish grew cold as we sat around the dinner table reading home letters and opening belated Christmas packages. Mail day is always a happy time, but a sad time as well, because the letters dated six weeks ago help one realize how really far from home I am! As I read the letters from the homeland and try to realize how dark the times are; how hard the winter, with its severe weather; its shortage of coal and food supplies; how people are suffering and sacrificing, I almost wish that I were there to help bear the burden and perhaps somehow help a bit. Over here the war seems farther away; we are protected; we are not sacrificing; but for us life goes on as before. We read of blizzards, transportation tie-ups, lack of food supplies, allowances of sugar, meat and wheat, closing up of factories and, in some cases, of religious services, of economical Christmases, and the like. But we are comfortable in a climate that is giving us ideal weather; mornings and evenings cool enough to enjoy a sweater-coat, an occasional rain to keep down the dust, and not even the noon-day sun unbearable. Our food is just as abundant and delicious as ever; our lives run on as always. Sometimes I am led to wonder where the much-talked-of mission-

ary sacrifice comes in and if, after all, we are giving up more than those who make our work possible. Of course, this being away from home people and friends is not easy, and I frequently need to slip away by myself and weep over my lonesomeness, my far-awayness, and my longings for my own people, and fight the matter through anew. But even granting all that I say, yet we are fortunate folks! For my part, I am happy as can be in my work, which, of course, as yet is not much, aside from language study, teaching some English classes, a Bible class, superintending C. E. work, calling, attending conventions, speaking here and there, doing various and sundry things.

Miss Adamson has been here for several days, and we have enjoyed working our requirement courses, schedules, etc., for Christian Dormitory and Training School. It is wonderfully interesting, and we are enthusiastic over our prospects. We have a high school of 750, and next year, the principal says, there will be 1,000. The percentage of girls is small, but I am sure we can have as many as we can accommodate in our dormitory. The boys are clamoring for a boys' dormitory also, and they should have it, for living conditions among the out-of-town students are very poor, oftentimes immoral, and certainly not comfortable, with a sad lack of good influence and suitable surroundings. As I have mingled with the young people I have found them wonderfully interesting.



The guardian of Wind and Water.



and in this transitional time they do need Christian teaching. We are planning to have a chapel and conduct English services for the student class, and this, I believe, will mean a great deal to our work.

I have enjoyed a great many trips with the Stipps and seen life in its native environment, and myself lived, eaten, and slept the life. Does getting "fun" out of such things mean that one isn't a very good missionary? I surely do get my share of enjoyment out of all these experiences. And the beauties everywhere! Then my extra trip to Manila, and our return trip brought us through Begio! Several auto trips with our school superintendent and his wife, social times with our few Americans, and my good times are not slighted. And I most decidedly do like being a missionary! As people in the homeland are bravely doing their "bit," so I want to do mine here, and the times make me feel as though I ought to do a Herculean job. One just must do one's very best.

#### AT THE LAOAG FIESTA.

FRANK V. STIPP.

Each town in the Philippines has its patron saint. One day of the year is set aside to do homage to this saint, but it happens in these times that he is sorely neglected. The day which is called the Town Fiesta is still observed, but the Americans have embellished the ceremonies with parades of floats, bands, exhibitions of products for which prizes are given, athletics, and other things, so that it takes on more the look of a country fair or street carnival than a church festival.

The activities begin a few days before and continue a few days after the appointed day. Everyone is fully aware of the fact that "something is doing" when the ceremonies really begin, except the old saint, who, I fear, is not able to appreciate all the honor bestowed upon him. About four o'clock in the morning one is awakened by a terrific roar of a dozen native-made drums accompanied by a couple of bamboo fifes. One so-called band is hardly out of hearing until another is approaching. Each barrio (village) of the municipality sends in its "bands," and each one tries to make his community famous by the volume of the music produced.

One remnant of the old days which is still an important part of the program is the drama. This is rendered each year with slight variations. It is a story of the Mohammedans' attack upon the Christians

and the victory of the latter. The chief beauty of this is in the costumes, which are very gorgeous. The acting is naturally somewhat limited, since the lines are not memorized. Each sentence is spoken after first being read in a subdued voice by the prompter. This drama does not progress very rapidly, but stretches out over two or three days. It may be presented at any time when nothing else is happening, whether that be in the middle of the day or two o'clock in the morning. The country people take great delight in watching this drama, because they know nothing better.

The missionaries, seeing the lack of anything worth while on the stage, requested and received a place on the program. The story of the prodigal son was dramatized and adapted to Filipino thought and life. A group of young people from the chapel drilled hard on this and were ready at the appointed time. However, the band concert which was given the hour from seven to eight P. M. continued until ten, at which time the management politely asked them if they could quit. They complained that they had not yet half finished the program they had laid out for themselves. (Such is Filipino time.) Since there were three hours more of drama before our turn came we asked that our drama be postponed until after the fiesta.

On the proposed night the agent of the American Bible Society was with us with his moving-picture outfit, so that we were able to make a big night of it. The officials showed us the greatest courtesy, giving us free use of the fiesta theater, lights, and even sending down a group of police to help us. It was a wonderful opportunity for the mission. There were probably ten thousand people present, including the officials and leading men of the province. The actors shouted forth their lines at the top of their voices in the attempt to reach all. Many people probably learned more about true Christianity that night than they had ever known before.

Such is the open door in Laong, Ilocos Norte, and the Philippines. The people fully understood that it was a mission affair, yet they were willing to show their interest and good will by their attendance. At least their dislike for Protestantism was not strong enough to cause them to miss the performance. Such is our opportunity. The Filipinos are willing to listen. They are, as a rule, willing to learn. It only remains for us to convince them that "to obey is better than



Mr. Harnar in the bullock cart with Mangal Scott, one of our good Indian evangelists, beside him.



Bazar day in an Indian village. The missionary may be distinguished by the white hat he wears. A small village swells into a good sized town on bazar day, and is a wonderful opportunity for the missionaries.



sacrifice" and that a pure life is more essential to the soul's welfare than a candle burning before an old image in the church.

## INDIA.

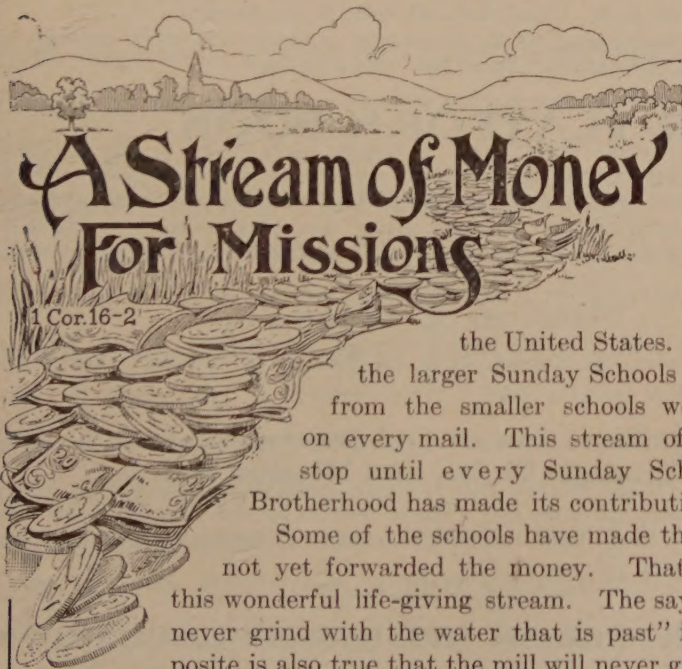
### TOURING AMONG THE VILLAGES.

DAVID RIOCH.

I am expecting to go on out to Hatta and remain there working all around through the hot and rainy seasons. I hope to have with me Yakub Masih and his wife, and Hansa Scott and his wife. These are all capable workers, and we ought to get in some very effective work. The two above mentioned men have been with me all winter, and we have had one of the most interesting season's work I have ever known. Wherever we went we found the people more responsive than I have ever seen them. We devoted considerable time to personal work and in making friendships, and had many quiet talks with those who seemed especially interested. Both Yakub Masih and Hansa entered into this method of work, and many nights they sat until very late striving to convince those who wished to hear. We did not attempt to cover much ground, but went to centers and there remained for two weeks at a

time, and over and over pressed the claims of Christ. The way in which we were received and the great number of Gospels sold makes us believe that the time has come for a more aggressive campaign. We are convinced of one thing, and that is, we can never hope to get the work established as it ought to be until we are able to open out-stations all through the district. If we had the money and the evangelists we could open up a dozen out-stations in these two districts, and one missionary with a Ford could oversee them all and could reach them at any season of the year. As it really is, we have to either travel on foot or by ox-cart, and the consequence is heaps of precious time is wasted. I do not suppose there is a business on earth in which so much valuable time is wasted as in "the King's business." It is enough to make angels and men weep.

We have had a number of invitations to open out-stations in good centers, and we are very anxious to do so. We shall, however, work these points as thoroughly as we can until we are able to locate native workers in those places. We ought to place at least two families in every out-station.



During the first days of June a stream of money for Foreign Missions has been pouring into Box 884 from all over

the United States. Large checks from the larger Sunday Schools and smaller checks from the smaller schools were being received on every mail. This stream of money should not stop until every Sunday School in the whole Brotherhood has made its contribution.

Some of the schools have made the offering but have not yet forwarded the money. That stops the flow of this wonderful life-giving stream. The saying "The mill will never grind with the water that is past" is true; but the opposite is also true that the mill will never grind with the water that never comes. Your money must be added to this stream before it will help turn the wheels of the great Foreign Missionary Mill whose products are to be found in every part of the world.

# Christianity and the World's Workers

Beginning July 1, the Sunday Schools and other Missionary Organizations in the Church will take up the theme, "Christianity and the World's Workers," in unison with all religious bodies. Here is a list of material needed in all thoroughly graded schools:

## For the Beginners and Primary Department

"Helper Picture Stories," by Frederica Beard. A set of six pictures 10 x 12 inches, with a booklet of stories for use in connection with them. Price 30 cents.

A small manual giving suggestions for worship, songs, pictures, and talks on "Helper Picture Stories." Price 5 cents.

## For the Junior Department

"Stories of Brotherhood," by Harold B. Hunting, containing fifteen biographical stories of men and women whose lives have been spent in service to others. Price, cloth, 50 cents; paper, 30 cents.

A small manual suggesting program and lesson material and week-day activities for Juniors, based upon the above book. Price 5 cents.

## For Intermediates, Seniors and Young People

"Making Life Count," by Eugene Foster. A book to help boys and girls and young people decide upon their life work. Price, cloth, 60 cents; paper, 40 cents.

A small manual giving suggestions for department programs and other meetings of these young people and based upon the above book. Price 5 cents.

## THE PLATFORM BOOK

In some schools all departments assemble in one room for the opening exercises. When this is done, or for any reason a school desires a general platform missionary lesson, a manual based on Henry A. Atkinson's book, "Men and things," has been prepared by Hazel A. Lewis, which may be used with or without a copy of the book. Price 15 cents.

## Mission Circles

Will use "Making Life Count," by Eugene Foster, the book on life decision. Price, cloth, 60 cents; paper, 40 cents.

## Junior Congregations, Junior and Intermediate C. E. Societies, Triangle Clubs, and Mission Bands

Will have a series of stories, "All in the Day's Work," written by Mrs. Ellie K. Payne, and published serially in "The King's Builders," price 25 cents a year for single copy; in clubs of five to one address, 20 cents.

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